

CHRISTIAN SECRETARY

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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HARTFORD, SATURDAY, DECEMBER 18, 1830.

WHOLE NO. 464.

CONDITIONS.

THE CHRISTIAN SECRETARY.

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MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

JAMAICA.

We have been very kindly favored, by Dr. Sharp
and Prof. Chase, with interesting communications
from the missionary stations of our English Baptist
Churches on the island of Jamaica, detailing the pro-
gress of the schools, and the encouraging success of
the gospel. We with pleasure insert them, with ex-
tracts from the Report of Mr. Philippi, on educa-
tion.

TO THE REV. DR. SHARP.

Spanish Town, Aug. 10, 1830.

DEAR SIR,
I cannot, as on a former occasion, inform you
of the addition of upwards of 400 to our church,
during the past year; but I have the happiness
still to state it as my conviction, that the influ-
ence of the Holy Spirit are not withdrawn.—
Our increase during the year has been 145.—
When it is considered that I have not to in-
clude, as formerly, the stations at Old Harbor
and Ebony Savannah, they being now occupied
by my esteemed missionary brother, Mr. Tay-
lor, it will at least be inferred, that I have no
occasion whatsoever for discouragement. One
hundred and twenty-three of this number I bap-
tized at one time. The others, with whose pi-
ety, and other qualifications for church fellow-
ship I was, as may be supposed, well satisfied,
had been previously baptized by an American
of color.

Our congregations, if they have not increased
in an exact ratio with former years, have ac-
quired greater stability, and are far from showing
any symptoms of decline. Since, indeed, even-
ing service has been maintained, I have had
nearly two different congregations to preach to
on the Sabbath,—the country people, of whom
our congregations were, at one time, almost
wholly composed, being obliged to leave before
nightfall. On a Sabbath evening our chapel is
frequently as full as it will well contain: it is
occasionally crowded, and at no period has
there been so many things of an interesting na-
ture connected with the attendance altogether.
Amongst the omens of a favorable nature, and
which greatly encourage me in my contempla-
tion of the future are, the increased attend-
ance at our prayer meetings, and our week day
evening lectures, and the addition of several
young and more than ordinarily interesting in-
dividuals to our classes.

God has evidently very great designs of mercy
to the inhabitants of our Western Isles.—
Accounts from all are of a pleasing character;
and from this colony especially so. Several
hundred have been added to our own denomina-
tion alone, during the last few months, and the
fields continue white unto the harvest.

I informed you when in Boston, that the Rev.
Mr. Taylor, from the Church Missionary Society,
had embraced the distinguishing tenet of
our denomination, and was then laboring in
our connection. A little time ago a gentleman
who had been in good practice as a solicitor,
and who was subsequently under the tuition of
a clergyman here, with a view to ordination,
changed his sentiments also, on the subject,
and publicly baptized, in company with another
gentleman, who was one of the Correspond-
ing Committee of the Church Missionary Society
on this island; and his wife, whom he had
justly married, and who, I have understood,
is related to one of the most respectable fam-
ilies in the Colony.

We meet with much opposition; but that is
rather an evidence of God's purposes of mercy.
Satan would not rage if his kingdom were not
in danger. We are persecuted on every side,
but not forsaken—cast down, but not destroyed,
and always rejoicing—poor, yet making
many rich. If our troubles abound, our
consolations abound also. Christ must reign,
and all that has opposed itself to his authority,
must be wanting like dust beneath his feet. All
that is wanting to ensure the speedy approach
of the period of his universal triumph, is pray-
er—frequent, fervent, sincere, and universal
prayer. This will do more good than specula-
tion in the study. Actual exertion, combined
with this powerful weapon of the holy war, will
force the intrenchments of the great adver-
sary.

I should be very glad to know how things
are prospering with you in America. The in-
fluence which I communicated to our poor
people respecting things with you, both aston-

ished and delighted them. Brother Tinson is
returned.

With great esteem, and earnestly bespeaking
your prayers, and those of your church,
I am, my dear Sir, very sincerely yours,
T. M. PHILIPPO.

Extracted from the 11th Annual Report of the Calcutta
Baptist Missionary Society, India, Dec. 1, 1829.

STORY OF A LEAKED MOWLVEE.

Some months ago, a very learned Mowlvee
from the Upper Provinces, on his return from
a pilgrimage to Mecca, visited Calcutta as a
public teacher, and was accustomed to expound
the Koran, as Christians do the Scriptures, to
crowds of respectable Mussulemans. One day
one of our native brothers passed the place
where the Mowlvee had been delivering his
lectures to a large assembly, apparently about
300, when many of the hearers, (who were sup-
posed to have derived virtue from the hearing
of the Koran,) were each in succession, at the
request of a spectator, breathing on a cup of
water, intended to be drunk by a sick friend
of his recovery. Mingling with the crowd,
and being from his dress and habits supposed
to be a Mussuleman, the cup was offered to him,
when he declined to breathe on it, and gently
told the bearer he did not practise such foolish
ceremonies.—It was immediately conjectured
who he was, and on being interrogated, why he
did not follow the general practice, he said he
was a Christian. This intelligence was soon
conveyed to the Mowlvee, who was as polite
as he was learned; and he immediately beck-
oned our brother to the front of the spectators,
to discourse with him on Christianity before
them. The native preacher, who is of very
prepossessing appearance and manners, then
respectfully advanced, and was asked why he
had left the religion of Mohammed, and joined
the ranks of the infidels. In reply to this
question, he referred to the truths he had found
in the New Testament; when the Mowlvee
assured him, that if he believed that, he must
also believe in Mohammed, for Christ spoke of
him as his successor in office. Our brother re-
plied, if this could be proved, he would again
become a Mussuleman; but that the evidence
must be produced by his opponent. The Mowl-
vee replied, "If you will come and bring
with you a New Testament in Arabic or Per-
sian, I will immediately convince you." Being
requested to mention the time, he named three
days afterwards, and informed his audience of
the appointment.

Punctual to his engagement, the Native Chris-
tian appeared, with an Arabic, and a Hindos-
tance Testament; and on being recognized by
those present, and invited to commence the dis-
cussion, he presented the Arabic Testament to
the Mowlvee, and retained the Hindostance
one for his own use. The Mowlvee, not so
much acquainted with the Testament as the
Koran, searched in vain for the passage which
he wanted; when his opponent requested him
to state his meaning, and he could probably im-
mediately refer to it. He expressed the mean-
ing of the passage he intended, when the Chris-
tian immediately perceived, he referred to our
Lord's promise of the Holy Spirit, which the
Mussulemans frequently urge is predicted of
Mohammed; and directed him to the latter
part of chap. xv. and the commencement of
chap. xvi. of St. John. These parts being ac-
cordingly read and commented on by the Mowl-
vee, the Mussulemans present began to re-
joice at this evident prediction of the Prophet;
when our brother begged them to allow him to
read the whole of both chapters with one or
two other passages, in which the person here
called the Holy Spirit is mentioned, and they
would then better see if the words could,
as they supposed, refer to the Prophet.—
This being granted, they listened most atten-
tively, while he read and explained both chap-
ters; and while he showed them that the Holy
Ghost, the Comforter, here spoken of, is the
same as the Holy Ghost spoken of in Acts i. 3.
"Ye shall receive power, after that the Holy
Ghost is come upon you." This, his learned
opponent immediately allowed, and the hear-
ers, of course, assented to the acknowl-
edgment; when the native preacher said, "Now
you see, that the Apostles were to wait at Jeru-
salem, till the Holy Ghost came on them.—
But were not the Apostles dead, and Jerusalem
itself destroyed by the Romans long before Mo-
hammed made his appearance? Must not
every one of those to whom Christ addressed
the words have been dead within 100 years
after he had spoken them; and did Moham-
med appear till 600 years after that event?
How can they then be spoken of him? His
candid opponent was at once convinced, and
assured him, before all the people, that he had
given a fair explanation of the passage, and be-
gged to know how he could express his respect
for him. He replied, by declaring before all
this assembly your opinion of this volume, the
New Testament.—Is it a false translation, or
may it be relied on? "I protest before you
all," said he, "that this is, I fully believe, a
true version of the New Testament, and may be
read without fear of fraud or interpolation."—
"Now," said our brother, addressing them in
his turn, "you hear what this learned Mowl-
vee says. You acknowledge his skill, and
learning, and piety; from henceforth then no
longer repeat to us, when we reason with you
from this volume, the common but unfounded
objection, that the text is vitiated." All agreed
in the reasonableness of the request, and after
parting in a friendly manner from the Mowl-
vee, he returned with the approbation, instead

of the contempt and hatred of the hearers.—
"Thus," said he to me, in relating some of
the occurrences, "has God graciously magni-
fied his word in the presence of my countrymen;
and thus has he encouraged my hope of the
coming of his kingdom."

From the American Baptist Magazine.

MR. TRAIN'S LETTER ON THE SABBATH.

It is worthy of note, that the theme of the
Circular Letters of the Warren, Boston, and
Old Colony Associations, should, this year,
have been the Sabbath. It is a pleasing and
striking coincidence, and shows us that the im-
portance of the suitable observance of this sa-
cred day, is fixing itself on the mind of the
Christian public.

Many of our readers, we know, must have
been highly gratified in reading the Letter of
the Boston Association, written by Rev. Mr.
Train, of Framingham, and we know they will
excuse us for filing two or three of our pages
from it, so that its influence may be extended
far beyond the circulation of the Minutes of
our Association. This Letter presents the
subject in such a convincing form, that we wish
we had room to give it an entire insertion.—
But we must content ourselves with presenting
the following extracts, feeling persuaded that
every reader in perusing them, will find his
heart more intent in hallowing the Sabbath-
day.

The subject rises to an immense importance,
as history and our own observation teach
us, that the declensions of nations, and the
impiety of individuals, owe their origin, in a
great measure, to a violation of the sanctions
of this holy day. The character of individuals
may be estimated by the manner in which they
spend the Sabbath; and as their future wel-
fare is so intimately connected with its require-
ments, we are the more anxious to diffuse the
sentiments of this Letter. Our opinion of it
is supported by a gentleman in high political
standing, belonging to one of the Middle
States, who has lately written to his friend in
Boston, thus:

"Dear Sir,
I received your kind favor this afternoon,
as also the enclosed document, being the Min-
utes of the 19th Anniversary of the Boston
Baptist Association. Its Circular to the churches,
on the sanctification of the Lord's day, I
have just read with great interest and plea-
sure. I rejoice, my dear Sir, that God has in-
clined the hearts of his people to come out in
such clear and decided terms. I regard this
movement as a very hopeful indication of the
gracious designs of the Lord of the Sabbath
towards this sacred and hallowed day. If all
our churches will rise and provoke one another
to love and good works in this great concern,
and raise their united cry to Him who heareth
prayer, then may we indeed expect the stand-
ard to be raised against the enemy as he comes
in like a flood."

After an appropriate introduction to the sub-
ject, Mr. Train observes:

"The sanctification of a weekly Sabbath
was one of the first laws prescribed by Deity
for the regulation of human conduct. The
simple fact, that such a law was given to man
previous to his apostasy, speaks volumes in fa-
vor of its fitness and necessity, of its universal
and perpetual obligation. The very first day
of human existence was devoted to holy rest;
to holy contemplation, adoration, and praise!
Such were then the spontaneous feelings of the
human heart; and such are the holy affections
which God has ever required, and must ever
require, of all his accountable creatures. Al-
though man afterwards became rebellious, and
his descendants have sought out many inven-
tions to gratify their evil passions, to palliate
their sins, and excuse themselves for neglect
of duty, God has sustained no change; nor has
the moral law sustained a change in any of its
essential features. From the first to the last
moment of moral agency, every human heart
ought to beat in perfect union with that law,
which says, Remember the Sabbath day, to keep
it holy."

"That divine command which requires the
religious observance of the Sabbath, like the
others of the moral law, has its foundation in
the nature and fitness of things. Man has an
animal and an immortal nature. Duty requires
that just regard be paid to both. If six days
out of seven be allowed to the former, can one
be thought too much to be appropriated to the
latter? Especially, when it is considered, that
the proper sanctification of the Sabbath is
conducive to our worldly interests, is refreshing
and invigorating to our animal as well as our
immortal nature? Experience teaches, that
the animal system cannot long endure unre-
mitting toil without exhaustion. Even to those
patient beasts, whose strong muscular powers
man calls to his aid, the rest of the Sabbath is
a merciful provision; and those who unne-
cessarily deprive them of it, are unmerciful men.
The mere man of the world ought to know,
that no substantial benefit is to be gained by a
disregard to the laws of nature and of God.
But the benevolent author of the Sabbath
blessed it, and makes it a special blessing to
those who religiously observe it. Godliness
with contentment, is our greatest and best gain.
The design of this hallowed day, is not
merely to afford a respite from worldly care and
toil, but to preserve and extend the knowledge
of God; to give all classes of society an op-
portunity to search, with prayerful attention,
the Holy Scriptures; to meditate upon heav-

ily things; to unite in public worship; to
maintain and enjoy those means of religious
instruction and comfort, without which the de-
vout affections of the saints are liable to lan-
guish; and without which multitudes must al-
most necessarily live and die in sin. How can
they call on him of whom they have not heard?
How can they hear without a preacher? And
how can they preach, except they be sent? We
can easily imagine what would have been the
moral condition of men, without the Sabbath,
by considering what actually is the condition of
many, with the Sabbath. Worse than pagan
darkness would this moment brood over the
whole face of the earth, if God had not, in his
wisdom and mercy, appointed the holy Sab-
bath, and raised up preachers of righteousness
to proclaim his revealed will. Wherever a
few faithful brethren are united in Christian
love, the Lord's day brings them together for
mutual edification. A banner is displayed be-
cause of the truth. Others, more or less seri-
ously inclined, assemble with them for the
worship of God, hear the word, and live. But
abolish this sacred day, and its religious privi-
leges, and the churches of Christ could not
long stem the tide of infidelity and moral cor-
ruption.

"This sacred day assembles millions of pray-
ing souls, who meet for social worship; hun-
dreds of thousands of Sabbath School chil-
dren, and tens of thousands of Sabbath School
Teachers, to study the word of life, and learn
the way to heaven. Such are the privileges
and blessings connected with the Christian Sab-
bath. Who can estimate the amount of sacred
and saving influence, which this hallowed day
has shed on multitudes, who otherwise had
never heard, and never learnt the song of re-
deeming love."

"A further design of the Sabbath, as the
prophet informs us, was to be a sign between
God and his chosen people. 'I am the Lord
your God; walk in my statutes, and keep my
judgments, and do them. And hallow my
Sabbaths; and they shall be a sign between
me and you, that ye may know that I am the
Lord your God.' Does one require a sign,
and another seek after wisdom? Let them re-
member, that to know the statutes of the Lord
is true wisdom, and that the proper sanctifica-
tion of the Sabbath furnishes certain evidence
that God has a people in the world. The
whole system of revealed religion is establish-
ed upon a few simple facts. The sanctification
of a weekly Sabbath by the people of God
from the creation until now, is one of those
facts, which infidels must look full in the face,
before they can overthrow the institutions of
religion. The Sabbath is an emblem of heav-
enly rest, and the resurrection is the sure
pledge of it. That Christ, the stone which the
builders refused, arose from the dead, and be-
came the first fruits of them that slept, is in-
deed wonderful; and that his disciples, con-
verted from Judaism and Heathenism, should,
with one consent, sanctify the first day of the
week, as the Lord's day, or Christian Sabbath,
is scarcely less wonderful. When we consid-
er, that the different denominations of Chris-
tians, so strangely divided as they have been,
and still are, upon almost every other subject,
are so remarkably united in sanctifying the first
day of the week as the Christian Sabbath, we
must say—This thing is from the Lord, and
marvellous in our eyes."

"Remember the Sabbath day to keep it ho-
ly," is as obligatory on us, as it was upon the
Jews; and as much more so as our light and
privileges are greater. That edition of the
moral law given by Moses, became necessary
only by human degeneracy; and although com-
mitted to the special charge of the Hebrews,
and strictly guarded among them by the special
provisions of their ceremonial law, it deals out
its righteous retributions to all impenitent
transgressors of every age and nation. Under
the legal dispensation, the ceremonial law was
obligatory upon the Jews, their servants, and
strangers within their gates. What could more
forcibly impress the human mind with the sa-
cred obligations of the Sabbath, than the se-
vere and exemplary punishment which, under
that dispensation, was inflicted upon delin-
quents? Has the moral law, which still re-
quires the sanctification of a weekly Sabbath,
become less holy since the abrogation of the
Jewish ceremonial law? Is the religious ob-
servance of the Sabbath less necessary, and of
less importance to mankind? With the vastly
superior light and privileges of the gospel dis-
pensation, are men under less obligations to be
holy, and to honor God by Christian obedience?
If an actual profanation of the Sabbath among
the Jews, was a capital offence, what must be
the future punishment of those who, under the
present dispensation of mercy, are in heart op-
posed to any part or portion of God's holy and
immutable law? Especially, since the gospel
of our Lord and Saviour is the ministry of re-
conciliation, in which, by all the agonies of
the cross, by all the blessedness of heaven,
and by all the torments of everlasting despair,
he beseeches men to be reconciled unto God.
Our obligation to sanctify the first day of
the week appears more evident from the fact,
that this is the day on which our Lord arose
from the dead, and became the headstone of
the corner. In the language of the Hebrew
prophet, 'This is the day which the Lord hath
made.' It is his, and is accordingly denomi-
nated the Lord's day. This is, therefore, the
Christian Sabbath; commemorates the resur-
rection of Christ, and the wonderful work of
redemption. Although the original law of the

Sabbath be moral, and universally obligatory,
yet a change from the seventh to the first day
of the week, no more affects the general na-
ture, design, and obligation of the Sabbath,
than a change in the manner of sanctifying it.
To suppose that the original law of the Sab-
bath is abolished, would be preposterous; be-
cause Christ came not to destroy the law and
the prophets, but to fulfill.

"The first day of the week, or Christian
Sabbath, is the day which the Apostles and
primitive Christians honored, by being assem-
bled with one accord in one place, and waiting
for the promise of the Father. This is the
day which our ascended Lord honored by that
most extraordinary effusion of the Holy Spirit,
by which three thousand souls were converted
to the Christian faith. This was such a day
as the church of God had never before wit-
nessed! On this memorable day there was,
indeed, joy and the voice of salvation in the
tabernacles of the righteous. This is the day
on which the inspired Apostles, and the churches,
planted and watered by their especial agency,
continued to celebrate the Christian Sabbath;
and we, who profess to adhere so strictly to
apostolic example in other particulars, should
be the last to desert them in this.

"This is the day which the great body of
Christians have sanctified ever since. The
hand of the Lord is evidently in this;—that
the whole body of Christian disciples, with
comparatively few exceptions, from the days of
the Apostles until now, have religiously observed
the Lord's day. Subject to the constant action
of worldly influence as the church of God has
ever been, and wofully divided in sentiments as
Christians are in other respects, such remark-
able unanimity in relation to the sanctification
of the Lord's day, is a subject for devout
thankfulness to the great Head of the Church.
It shows that he has taken special care of the
Christian Sabbath for the spiritual benefit of
his chosen, and for the universal spread of
gospel truth. Indeed, a Christian church, or
a Christian community of any description,
which disregards the Christian Sabbath, is a
solecism in terms. Abolish the religious ob-
servance of this day, and we cease to exist as
a Christian community. The church languish-
es, the cross ceaseth, piety weeps, Christian
hope expires, and infidelity triumphs. Hea-
then darkness, and heathen practices return!
This is no idle conjecture; no mere flourish of
words; but the words of truth and soberness,
which have been too often verified, for the hon-
our of the Christian name. And when we
consider how little the people of God have
thought, and felt, and said, and done, in re-
lation to this subject, especially within the last
half century; and how extensively and openly
the Lord's day is disregarded in our land, no
wonder that many in different parts of our
country begin to feel alarmed.—We have rea-
son to be alarmed, when we see the enemy
coming in like a flood, and which, unless the
Lord lift up a standard against it, will subvert
the Sabbath, and with it all that is dear to the
best hopes of man. These fears are not at
all allayed by the recent response from our
national government to the numerous and re-
spected memorials, touching this subject. We
have too much respect for our rulers to sup-
pose, that they would knowingly, and under the
cloak of liberty, open upon us the floodgates of
error and infidelity. We do believe, and must
believe, that those who were adverse to the
prayer of the Memorialists, mistook the views
of the petitioners. All that was desired is,
that Congress would modify a certain law,
which authorizes, or requires thousands of our
citizens to violate the Lord's day. Congress
has no authority to enact a law, requiring our
citizens, or any part of them, to disregard the
Lord's day; because the sovereign people have
no right to delegate such authority. Govern-
ment has no authority to pass a law, requiring
us to violate the Lord's day; neither has Govern-
ment a right to require us by law to sanctify
the Lord's day; and all we request of our
rulers is, that they will do neither. We do hope,
that the time will arrive, when Congress will
yet again look at this subject with candor, and
a spirit of kindness. Here, as good and peace-
ful citizens, we for the present rest it."

PUNCTUALITY.—Nothing begets confidence
sooner than punctuality. In business or reli-
gion it is the true path to honour and respect,
while it procures a felicity to the mind, un-
known to those who make promises only to
break them, or suffer themselves to be so en-
tangled in their own concerns, as to be incapa-
ble of being their own masters. Whoever
wishes to advance his own interest, and secure
the approbation of others, must be punctual.

"For my own part, I have been ever deeply
devoted to the truths of Christianity; and my
firm belief in the holy gospel is by no means
owing to the prejudices of education (though I
was religiously educated by the best of parents)
but has arisen from the fullest and most contin-
ued reflections of my riper years and understand-
ing. It forms at this moment the great conso-
lation of a life which, as a shadow, passes away;
and without it, I should consider my long
course of health and prosperity, too long per-
haps and too uninterrupted to be good for any
man, as the dust which the wind scatters, and
rather as a snare than a blessing."—LORD ER-
SKINE.

Most men know what they hate, few what
they love.

DOCTRINES OF THE GOSPEL.

To a serious mind the truths of the Christian religion appear with such an air of unaffected greatness, that, in comparison of these, all other speculations and reasonings seem like the amusements of childhood. When the Deity, the Incarnation, the Atonement, the Resurrection of the Son of God, the Sanctification of the Church, and the prospects of Glory, have engaged our contemplation, we feel, in turning our attention to other objects, a strange descent, and perceive, with the certainty of demonstration, that, as the earth is too narrow for the full development of these mysteries, they are destined, by their consequences and effects, to impregnate an eternal duration. We are not at all surprised at finding that the ancient prophets searched into these mysteries with great but unsuccessful diligence, that the angels desire to look into them, or that the apostles were lost in the contemplation of those riches which they proclaimed and imparted.

Are you desirous of fixing the attention of your hearers strongly on their everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose; you have only to imbibe deeply the mind of Christ, to let His doctrine enlighten, His love inspire your heart, and your situation, in comparison of other speakers, will resemble that of the angel of the Apocalypse, who was seen standing in the sun.

REFINEMENT.

"To refinement we owe the most exquisite pleasures of existence. We do not mean that sickly sensibility which is distressed at a violation of etiquette, or that specious air of aristocratic pomp; we mean that nice perception of what is amiable, dignified, or elegant in social intercourse. It is not confined to the palace, or even to the 'accident' of gentle blood, but deigns to ameliorate the hardships of poverty, and throws a halo of beauty round the loathsomeness of disease. It can breathe only in the atmosphere of good sense. It enjoys an equal pulse only from the prescriptions of religion. It exalts the inward and ennobles the outward man. It adds grace to beauty; sweetness to good sense; it throws a veil over deformity, and unites us more strongly in the bonds of our social compact. He who possesses it, can secretly control his fellow men while himself is above the dominion of circumstances. He must acquire a skillfulness of expression that sometimes he may blunt the arrow's point; sometimes paint with the glowing fancy of a poet; sometimes administer the oil and wine into that most tender of all vulnerable points—self love. Refinement seeks converse with nature rather than the broad glare of pomp and circumstance. The grovelling mind looks for gratification in sensuality, but refinement looks through sensuality up to the god of sensuality—it tears the film from our moral sight, and enables us to see the deformity of nature unarrayed in the artificial guise of society. What a power is this to possess! how dangerous without the guide of religion! how wise in our Creator to make them inseparable! Without it, we are brutes—with it, we tenant a moral paradise."

LIGHTS.

Christians are set forth as lights of the world, to act upon the surrounding darkness, and in this respect, how important that they exhibit the true light, and not the mere glimmerings of a bewildering taper. At the same time, each of these lights must be fed directly from the great fountain, and not by each other.—They are not designed chiefly to act upon each other by rays which are mutually borrowed and returned, but to act directly under the influence of divine illumination, as lamps in a dark place, to guide the benighted traveller. How many of us, as christian brethren, are thus acting? Would it not be safe for the bewildered, impenitent multitude to follow us? Would they see in us the true light; the light of faith, of penitence, of holy love, humility, meekness, patience, charity, and every christian grace? If not, whither are we leading them? "Ye are the light of the world; but if the light that is in you be darkness, how great is that darkness!"

REMARKS ON THE SABBATH.

The God of heaven and earth "seeth the end from the beginning," and has no occasion, therefore, to change his purpose. All his laws are righteous—all that he made was good.—It is man who mars his creation by breaking those laws, and thus introducing disorder and confusion, disturbs himself and vexes and harasses those whom he ought to love as a part of himself.

The institution of a Sabbath was no vain or selfish scheme. It was necessary to the well-being of our race. It is a day of rest to man and beast. It is the only day on which the immense mass of our fellow creatures, who are doomed to unceasing toil all other days, can acquire wisdom, and have their minds elevated by a consideration of the relation in which they stand to their Creator, as children to a father—subjects to a sovereign—sinners to a Saviour.—Remember the sabbath day, to keep it holy, is the wise and merciful law of our heavenly Father, our gracious Sovereign, our merciful Redeemer.

Did the Son of God—he "who thought it not robbery to be equal with God,"—did he come to teach us that we might safely dispense with any of his Father's laws? He told us that he was Lord of the sabbath, and that it was lawful to do good on the sabbath day; but did he ever tell us that we might do evil? To labor on the sabbath, which our Creator has made a day of rest: is not that to introduce and perpetuate evil? Is that good? Is it not rebellion? Is it not in effect to say, "We are wiser than our Maker: He shall not reign over us?" But if we are so stupid as not to perceive this to be our real language—the intent and purpose of our heart; if we are so lost to all sense or

feeling of what is due to Him who made, and preserves, and will finally judge us, not by our rebellious construction of his laws, but by those laws themselves; do we not greatly add to our iniquity when we so exercise our influence over those whom we foolishly train up in a condition of servile dependence upon us, as to induce them to break the law proclaimed by their Maker for their benefit? Do we not thus cause our brother to offend? Do we not take upon ourselves the responsibility of his sin? True it is, that he ought to obey God rather than man; that he ought to refuse to comply with the desires of an earthly master or an earthly governor, when, by compliance, he must violate the laws of Heaven. True it is, that he is a fool who labors for another on the day which God has settled to be a day of rest and devotion from the beginning to the end of the world. But then, those who tempt him to rebel against God, and act the part of a fool, are worse than he, just as Satan, the father of lies, the tempter of man to rebel against his Maker—the inspiring genius, and ally, and protector, of all oppressors and tyrants, is worse than the wicked and weak men whom he converts into his instruments of ruin to themselves and others.

Professing Christian parents, and masters, and magistrates, and teachers, have you well considered what you do when you teach those who depend on you for instruction, by example as well as precept, that they may safely neglect the day of God's appointment? You may have new kings, new parliaments, and new hopes; but you can never prosper as individuals, or as families, or as a nation, until you discover and apply each one to himself the truth, that "the fear of the Lord is the beginning of wisdom." A nation of sabbath breakers is a nation which fears not God, and what folly can you expect to find in the councils and actions of such a people? "Be astonished, O ye heavens, at this, and be ye terribly afraid, be ye very desolate saith the Lord; for my people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Return unto me, and I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."—*London World.*

For the Christian Secretary.

A TRIBUTE TO THE MEMORY OF THE PILGRIMS, & A VINDICATION OF THE CONGREGATIONAL CHURCHES OF N. ENGLAND. BY JOEL HAWES, Pastor of the 1st church in Hartford.

In the third Lecture, he draws several inferences from the two preceding. The first is, "There is a striking resemblance between the Congregational churches of New England, and the churches which existed in the primitive ages of Christianity."

He says, in a note following the preface, "That his remarks in the first lecture, respecting the constitution and order of the primitive churches, are not confined to the age of the Apostles, but generally to the first two centuries after Christ."

But in this third lecture, he means to be understood by "primitive ages," the ages of Christ and his apostles. For in page 83, he inquires,

"In all these particulars, how striking is the resemblance between the churches planted by the Apostles, and those established in this land by our venerated fathers?"

To shew the resemblance between the Congregational churches of this age, and the churches planted in the "primitive ages," he says, (in p. 82,) with respect to the latter,

"Baptism was regarded simply as the instituted rite of initiation into the Christian Church."

I beg leave to call in question the truth of this statement. If I do not grossly mistake the meaning of several passages in the New Testament, baptism was also regarded as an expressive emblem of the death, burial and resurrection of Christ, and of the faith of the persons baptized, in their own resurrection "in the likeness of his own glorious body!"

Paul says, Rom. vi. 3—5, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." 1 Cor. xv. 29, "Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

But if baptism were regarded by the apostles, or even by the Christians of the "first two centuries after Christ" simply as "a rite of initiation into the Christian church," what resemblance is there between the rite as practised by them, and the rite as it is now practised in the Congregational churches of New England? Do the Congregationalists then consider their unconscious babes, to whom they profess to administer baptism, as initiated into the Christian church? If so, why do they not also admit them to a participation in the other ordinances of the church? Surely if they have been regularly initiated—initiated according to the right instituted by the great Head of the Church into the body of his visible followers, they are fully entitled to all the privileges arising from membership. It is unjust to debar them from the Lord's supper. It is also wicked to

"Let them run as loose and wild As any Anabaptist child."

They should be treated as initiates, and disciplined for their aberrations from the path of duty and truth. If they prove incorrigible, they should be excluded from the church with those pale they have been received by the "instituted rite of initiation."

No members of the "primitive churches" were debarred the privilege of commemorating the death of Christ at his table, or exempted from the salutary discipline of his house.

I cannot therefore in this respect perceive so striking a resemblance between Congregational and "Apostolical churches," as the author seems to imagine.

In p. 84, the second inference is,

"The principles and polity of the Congregational churches, are happily adapted to all the various circumstances of men, and to the most advanced state of society and the church; such, as we have reason to hope, will exist during the millennium."

Under this head, he has the following very remarkable passages, (pp. 87, 88.)

"At the same time, such is the truly liberal and catholic spirit, which characterizes the principles of Congregationalism, that if the millennium were to commence to-morrow, there would be no need of modifying or changing any one of those principles. It sets up no exclusive terms of communion; it insists upon no outward forms, or unessential rites as conditions of Christian fellowship. It receives all, whom there is evidence to believe Christ has received. On this ground, our churches, without relinquishing or altering any one principle of their organization, or polity, might admit to their communion the whole world, converted to Christ, and extend the hand of fellowship to all Christians, of whatever name or denomination. But on the principle of the Episcopalians, the millennium can never come till the whole world become Episcopalians; and on the principle of the Baptists, the millennium can never come till the whole world become Baptists; but on the principle of the Congregationalists, the millennium may come at any time, and they be prepared to enter into the spirit of it, and embrace in the arms of Christian fellowship, all who love the Lord Jesus Christ sincerely and truth, however much they might differ in certain points, of form and ceremony. And such difference will doubtless exist in the purest and best days of the church."

I will not comment on the arrogance of this paragraph in which it is more than implied that Congregationalists are the only Christians in the world prepared for the Millennium, if it were to commence to-morrow. It speaks for itself. But I would seriously inquire if "such difference" as now exists among the professors of religion in Christendom may scripturally be expected to exist in the millennial purity and glory of the church? What do the Doctor and his brethren mean when they pray that the time predicted may soon come, when "The watchmen shall see eye to eye, lift up their voice together, and with their voice together sing!"

I believe it is anticipated by all denominations, his own not excepted (unless his "Tribute" have changed their minds) that Christians in the millennium will not only be of one heart, which he admits, but "be perfectly joined together, in the same mind and in the same judgment."

The author sees a prelude and enjoys an antepast of the millennium in the practice of the "Missionaries among the heathen."

He says, in p. 89,

"It is now exemplified by many individual Christians in different denominations, and especially by the missionaries among the heathen. These devoted servants of God, whether Episcopalians, Baptists, Methodists, Congregationalists, or Presbyterians, in their love for Christ and the souls of men, rise above the little prejudices of sect and name, and abhorring the bigotry that erects into terms of communion, mere points of external order, are accustomed, as they have opportunity, to unite with one another in commemorating the love of their common Lord and Saviour, and in all the offices of christian fellowship and affection."

When Mr. Ward visited this country, he said in my house in answer to the inquiry of a deacon, "Do the missionaries in India practice open communion?" "I know of none that practice it."

The third inference is,

"The polity of the Congregational churches is wisely adapted to the genius of our civil institutions."

I believe this is not far from correct; tho' Mr. Stone, the predecessor of the writer, defined it to be "a speaking aristocracy, to a silent democracy!"

Dr. H. very justly says, in p. 92,

"It is impossible that persons, who are accustomed in the church, to feel and act as freemen, should be the friends of arbitrary power."

So far then as freedom prevails in the Congregational churches, it is favourable to our free institutions. If more of it prevail in the Baptist churches, the polity of these churches is still more wisely adapted to the genius of these institutions.

The remaining two inferences of the lecture relate to the adaptation of Congregational principles and polity to promote purity of doctrine, and practical and vital godliness in those who embrace them.

Some may startle at the unqualified, unlimited assertion made in p. 93, especially if he have lived in the vicinity of some orthodox churches, of what is called the Standing Order.

"In every church, personal piety, grounded on a change of heart, and exemplified in a christian life, is required as an indispensable qualification for membership."

I do rejoice in the belief, however, that more strictness is observed in examining candidates for admission to their churches, than formerly obtained.

It is devoutly to be desired that these churches may more and more evince the truth of what Dr. H. asserts of them in p. 93.

"It is held as a fundamental principle in these churches, that the bible is the only rule of faith and worship, and that every man has a right to study the scriptures and judge of the meaning for himself."

It is by this infallible rule I wish to examine their principles and practices, as developed in the lectures now under consideration.

DELTA.

For the Christian Secretary.

REVIVAL IN METHUEN. MS.

Extract of a Letter, from brother C. O. Kimball, to Rev. G. F. Davis, of this city, dated

Methuen, Dec. 3, 1830.

DEAR BROTHER,

"We are now enjoying a pleasant season of refreshing. Several have recently obtained hope in the mercy of God, and several others remain anxious inquirers. I have baptised every month for the three last in succession. I hope you will pray for us. Our Meeting house you know was enlarged last year, it now is full of attentive hearers. We are at present, all united, &c."

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 18, 1830.

CORTLAND BAPTIST ASSOCIATION.

This Association held their third anniversary at Marcellus, N. Y. on the 9th and 10th of September, 1830. The minutes have just been received.

On Thursday, Sept. 9th, the Introductory Sermon was delivered by brother Thomas Purington, from Ps. 119, 18—"Open thou mine eyes, that I may behold wonderful things out of thy law." After a collection for Foreign Missions, amounting to \$19.67, the association was organized by the appointment of Bro. A. Bennett, Moderator; J. B. Worden and E. W. Clark, Clerks. We notice that the afternoon session was opened by prayer, by Elder A. Morse, of the Hartford Association.

There are in the Cortland Association, twenty-two Churches; fifteen ordained, and seven unordained Ministers. Two hundred and sixty-six had been baptized within the bounds of the association, during the past year. Of these ninety-five had been added to the Truxton Church. "In this church the Lord has triumphed gloriously, and has brought a large company of all ages, sexes and conditions, to the obedience of faith, whilst there are yet indications that the revival has not terminated. A Sabbath School and Bible class are sustained, and during the year the Lord has called three of the church into the ministry of the word."

The Homer Village Church had received an accession of forty. "This church has enjoyed a very pleasant revival, and has been considerably enlarged. It appears to be engaged in all the benevolent operations of the day, and in promoting successfully bible class, and Sabbath School instruction."

To the Virgil Village Church thirty one have been added. "This church was received the present session. It appears that there had been a church in this place for many years, but it became extinct. The present church has been recently constituted; and during a revival, which is yet in progress, a large number have been added unto them of such as we hope shall be saved."

The Scott Church had received twenty five by baptism. "This church has enjoyed a refreshing from the presence of the Lord, which has augmented its strength, yet here the day of adversity has been set over against the day of prosperity, for in the midst of the revival it became necessary, for a season, to suspend public meetings, in consequence of the prevalence of a pestilential disease."

The total number in the Association is 2,494.—We rejoice that this infant body of churches have been so richly blessed; and that the brethren seem to be alive to the general interests of Zion.

The receipts amounted to \$533.97, for benevolent objects. The closing sermon was preached by Bro. J. Peck, agent of the New York Baptist Convention, from Rom. x. 1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

An additional contribution was taken up at the close of this sermon, amounting to \$19.25. The circular letter is on the evidence of personal piety, or that "we are the subjects of the gracious influence of the Holy Spirit." Among these evidences a fixed aversion to sin—a principle of love to Christ prompting to a cheerful discharge of duty—a strong and unwavering attachment to the people of God—a deep interest in the peace and prosperity of the Church—the testimony of the Spirit itself in our own spirits, and desires for the salvation of sinners, are mentioned as the most prominent, conclusive, and satisfactory.

The next session is to be held at Tully. Bro. N. L. Moore, is appointed to preach the first Sermon.

The Christian Lyre, by Joshua Leavitt. Published by Jonathan Leavitt, New York.

The first No. of this work was issued in November, and contains more than twenty hymns, with appropriate pieces of music, adapted to each. Several of the hymns are particularly well fitted for use during revivals, and when the heart seeks those words for utterance, which express its prevalent desires and feelings, rather than for that composition, which will bear the most severe criticism, but which is not fitted for the devotional heart.

This little periodical is very neat in its execution, in every respect, and contains 36 16 mo pages. Price 12 1-2 cents single; \$1 per doz. or 50 cents for the volume of 6 numbers.

Circumstances unforeseen by the Publisher, having detained him at a distance from home longer than he expected, some letters remain unanswered, and we do not give our usual variety of intelligence. There has been no arrival from France or England, for several weeks; there are now due at New York alone, six or eight ships, which are expected to bring much later dates than any yet received.

NOTICE.

The new Baptist Meeting House in Bristol, will be opened for public worship, on Thursday the 30th inst. Services to commence at 11 o'clock A. M.

OBITUARY.

While the thousand shafts of the 'insatiate archer' are bringing down to the dust their appointed victims, without producing much emotion beyond the immediate circle, who mourn a relative departed; the public mind is occasionally excited to mingle its voice of lamentation and sympathy with that of those, who, in the holy providence of God, are called to drink most deeply of the cup of grief. The decease of Doctor Cogswell will be marked in the annals of mortality, as an event of no ordinary importance. If the virtues which adorn the human character in this imperfect state can command our esteem—if long continued proofs of disinterested benevolence in relieving the woes of humanity, are worthy of admiration, or can excite any grateful affection, amid the general selfishness of a depraved world, then the general hearts cherish the remembrance of our lamented friend—then will many offer a tribute to departed worth, which the pageantry of the world can never obtain.—*Com.*

POLITICAL.

PRESIDENT'S MESSAGE.

WASHINGTON, Dec. 7, 1830. This day, at 12 o'clock, the President of the United States communicated to both Houses of Congress the following.

MESSAGE.

Fellow Citizens of the Senate and House of Representatives:

The pleasure I have in congratulating you on your return to your constitutional duties is much heightened by the satisfaction which the conduct of our beloved country at this period justly inspires. The beneficent Author of all good has granted us plenty, and numerous causes for joy in the wonderful success which attends the progress of our institutions.

The apparent exceptions to the harmony of the prospect are to be referred rather to inevitable diversities in the various interests which enter into the composition of so extensive a whole, than to any want of attachment to the Union—interests, whose collision serve only, in the end, to foster the spirit of conciliation and patriotism, so essential to the preservation of that union which, I most devoutly hope, is destined to prove imperishable.

French Revolution.

In the midst of these blessings, we have recently witnessed changes in the condition of other nations, which may, in their consequences, call for the vigilance, wisdom, and unanimity in our councils, and the exercise of all the moderation and patriotism of our people.

The important modification of the government effected with so much courage and wisdom by the people of France, affords a happy presage of the future course, and has naturally elicited from the kindred feelings of this nation that spontaneous and universal burst of applause in which you have participated. In congratulating you, my fellow citizens, upon an event so auspicious to the interest of mankind, I do no more than respond to the voice of my country, without transcending the slightest degree, that salutary axiom of the illustrious Washington, which enjoins an abstinence from all interference with the internal affairs of other nations: From a people exercising, in the most unlimited degree, the right of self-government, and enjoying, as derived from this proud characteristic, under the favor of heaven, much of the happiness with which they are blessed; a people who can point in triumph to their free institutions, and challenge comparison with the fruits they bear, as well as with the moderation, intelligence and energy, with which they are administered; from such a people, the deepest sympathy was to be expected in a struggle for the sacred principles of liberty, conducted in a spirit every way worthy of the cause, and crowned by an heroic moderation which has disarmed revolution of its terrors. Notwithstanding the strong assurances with which the man whom we sincerely love and justly admire has given to the world of the high character of the present King of the French, and which, if sustained to the end, will secure to him the proud appellation of Patriot King, it is not in his success, but in that of the great principle which has borne him to the throne—the paramount authority of the public will—that the American people rejoice.

Relations with Great Britain.

An arrangement has been effected with Great Britain, in relation to the trade between the United States and her West India and North American Colonies, which has settled a question that has for years afforded matter for contention and almost uninterrupted discussion, and has been the subject of no less than six negotiations, in a manner which promises results highly favorable to the parties.

This arrangement secures to the United States every advantage asked by them, and which the state of the negotiation allowed us to insist upon.—The trade will be placed upon a footing decidedly more favorable to this country than any on which it ever stood; and our commerce and navigation will enjoy, in the colonial ports of Great Britain, every privilege allowed to other nations.

Treaty with Turkey.

The injury to the commerce of the United States, resulting from the exclusion of our vessels from the Black sea, and the previous footing of mere sufferance upon which even the limited trade enjoyed by us with Turkey has hitherto been placed, have, for a long time, been a source of much solicitude to this Government, and several endeavors have been made to obtain a better state of things.

A commercial treaty has been obtained from Turkey, which is to be laid before the Senate. By its provisions, a free passage is secured, without limitation of time, to the vessels of the United States, to and from the Black sea, including the navigation thereof; and our trade with Turkey is placed on the footing of the most favored nation. The latter is an arrangement wholly independent of the treaty of Adrianople; and the former derives much value, not only from the increased security which, under any circumstances, it would give to the right in question, but from the fact, that by the construction put upon that treaty by Turkey, the article relating to the passage of the Bosphorus is confined to nations having treaties with the Porte.—The most friendly feelings appear to be entertained by the Sultan, and an enlightened disposition is evinced by him to foster the intercourse between the two countries by the most liberal arrangements.—This disposition it will be our duty and interest to cherish.

Relations with Russia.

Our relations with Russia are of the most stable character. Respect for that empire, and confidence in its friendship towards the United States, have been so long entertained on our part, and so carefully cherished by the present Emperor and his illustrious predecessor, as to have become incorporated with the public sentiment of the United States. No means will be left unemployed on my part to promote these salutary feelings, and those improvements of which the commercial intercourse between the two countries is susceptible, and which have derived increased importance from our treaty with the Sublime Porte.

Treaty with Denmark.

You are apprised, although the fact has not yet been officially announced to the House of Representatives, that a treaty was, in the month of May last, concluded between the United States and Denmark, by which \$650,000 are secured to our citizens as an indemnity for losses sustained by them, in the years 1808, 1809, 1810, 1811. The treaty was sanctioned by the Senate, at the close of the last session, and it now becomes the duty of Congress to pass the necessary laws for the organization of the Board of Commissioners to distribute the indemnity amongst the claimants.

The negotia- by our Minis- spect to the prospect of a ly dimmed by United States hopes of being ment with tion has been and, sensible of our citizen- generated Fr- ain my powe- sidently antic- do not allow- be done to us- length of tim- their inconve- cution of the "The illegality of which they ever distinct- with regard- ment, it is qu- not now be in-

The subject brought to the Minister there the strongest early and favo-

I am parti- that a decide- change, has a neighboring I had reas- mercial treat- cation on the which are not- ded, are not- to enter into

The exclu- eluded last y- place. The arrival of the in the time authority has tive of Austr- increasing tri- countries hav- footing of our

Several a- ly committed- sels of Portug- ject of immo- I am not yet- express a diff- expect soon t- be omitted to- to which they

In speaki- to include a- extent, and- different cap- bing to the st- experience, a- subject, have- well as the im- improvement- general use o- our fellow-ci- toils, or any- practice of th- erment with- is inconsiste- highly import- federal syste- it to the lea- for which it c- A different- ultimately cha- by consular- Government- ever distinct- zing such sub- as bills for- to the rule in- tution. If th- vate compan- the manage- he funds is del- Constitution, constituents; he constantly- in and oppre- lic interest, o- respect of po- addition to th- Government- in pecuniary- sible fruit of- his objection- hicks these can- number of inv- matters teach- regard its adm- put to them, i- their accumu- whole country- private and p- The power v- acquire withi- principal stock- every canal, a- important road- all their elect- in my view, d- Profoundly i- subject, not m- perity of the c- system, I can- that all good c- the success an- institutions, a- convert an op- the gratificati- acide minor co- audies, unite- fixed effect, t- to effect the g- to the subject- the least grou-

It gives me p- the benevolen- pursued for nea- moral of the In- is approaching- portant tribes- their removal- it is believed th- maining tribes- vantages. Towards the a- ingly a more i- go further in al- wandering habi- ous people. I h- my own solemn- of the general go-

French Spoiliations.

The negotiation with France has been conducted by our Minister with zeal and ability, and in all respects to my entire satisfaction. Although the prospect of a favorable termination was occasionally dimmed by counter pretensions, to which the United States could not assent, yet had strong hopes of being able to arrive at a satisfactory settlement with the late Government. The negotiation has been renewed with the present authorities; and, sensible of the general and lively confidence of our citizens in the justice and magnanimity of regenerated France, I regret the more not to have my power, yet, to announce the result so confidently anticipated. No ground, however, inconsistent with this expectation, has been taken; and I do not allow myself to doubt that justice will soon be done to us. The amount of the claims, the length of time they have remained unsatisfied, and the incontrovertible justice, make an earnest prosecution of them by this Government an urgent duty. The illegality of the seizures and confiscations out of which they have arisen is not disputed; and whatever distinctions may have heretofore been set up with regard to the liability of the existing Government, it is quite clear that such considerations cannot now be interposed.

Spain.

The subjects of difference with Spain have been brought to the view of that Government, by our Minister there, with much force and propriety; and the strongest assurances have been received of their early and favorable consideration.

Mexico.

I am particularly gratified in being able to state that a decidedly favorable, and, as I hope, lasting change, has been effected in our relations with the neighboring republic of Mexico. I had reason to expect the conclusion of a commercial treaty with Mexico in season for communication on the present occasion. Circumstances which are not explained, but which, I am persuaded, are not the result of an indisposition on her part to enter into it, have produced the delay.

Austria.

The exchange of ratifications of the treaty concluded last year with Austria has not yet taken place. The delay has been occasioned by the non-arrival of the ratification of that government within the time prescribed by the Treaty. Renewed authority has been asked for by the Representative of Austria; and, in the mean time, the rapidly increasing trade and navigation between the two countries have been placed upon the most liberal footing of our navigation acts.

Portugal.

Several alleged depredations have been recently committed on our commerce by the national vessels of Portugal. They have been made the subject of immediate remonstrance and reclamation. I am not yet possessed of sufficient information to express a definitive opinion of their character, but expect soon to receive it. No proper means shall be omitted to obtain for our citizens all the redress to which they may be entitled.

Internal Improvements.

In speaking of direct appropriations, I mean not to include a practice which has obtained to some extent, and to which I have, in one instance, in a different capacity, given my assent—that of subscribing to the stock of private associations. Positive experience, and a more thorough consideration of the subject, have convinced me of the impropriety as well as the inexpediency of such investments. All improvements effected by the funds of the nation for general use should be open to the enjoyment of all our fellow-citizens, except from the payment of tolls, or any imposition of that character. The practice of thus mingling the concerns of the Government with those of the States or of individuals, is inconsistent with the object of its institution, and highly impolitic. The successful operation of the federal system can only be preserved by confining it to the few and simple, but yet important objects for which it was designed.

A different practice, if allowed to progress, would ultimately change the character of this Government, by consolidating into one the General and State Governments, which were intended to be kept forever distinct. I cannot perceive how bills authorizing such subscriptions can be otherwise regarded than as bills for revenue, and consequently subject to the rule in that respect prescribed by the Constitution. If the interests of the Government in private companies is subordinate to that of individuals, the management and control of a portion of the public funds is delegated to an authority unknown to the Constitution, and beyond the supervision of our constituents; if superior, its officers and agents will be constantly exposed to the imputations of favoritism and oppression. Direct prejudice to the public interest, or an alienation of the affections and respect of portions of the people, may, therefore, in addition to the general discredit resulting to the Government from embarking with its constituents in pecuniary speculations, be looked for as the principal fruit of such associations. It is no answer to my objection to say that the extent of consequences like these cannot be great from a limited and small number of investments, because experience in other matters teaches us, and we are not at liberty to disregard its admonitions, that, unless an entire stop be put to them, it will soon be impossible to prevent their accumulation, until they are spread over the whole country, and made to embrace many of the private and appropriate concerns of individuals.

The power which the General Government would acquire within the several States by becoming the principal stockholder in corporations, controlling every canal, and each sixty or hundred miles of every important road, and giving a proportionate vote in all their elections, is almost inconceivable, and, in my view, dangerous to the liberties of the people. Profoundly impressed with the importance of the subject, not merely as it relates to the general prosperity of the country, but to the safety of the federal system, I cannot avoid repeating my earnest hope that all good citizens, who take a proper interest in the success and harmony of our admirable political institutions, and who are incapable of desiring to convert an opposite state of things into means for the gratification of personal ambition, will, laying aside minor considerations, and discarding local prejudices, unite their honest exertions to establish some fixed general principle, which shall be calculated to effect the greatest extent of public good in regard to the subject of internal improvement, and afford the least ground for sectional discontent.

The Indians.

It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians before the white settlements, is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress; and it is believed that their example will induce the remaining tribes, also, to seek the same obvious advantages. Towards the aborigines of the country no one can feel more friendly feeling than myself, or would go further in efforts to reclaim them from their wandering habits and make them a happy and prosperous people. I have endeavored to impress upon them my own solemn convictions of the duties and powers of the general government in relation to the state and

thorities. For the justice of the laws passed by the states within the scope of their reserved powers, they are not responsible to this Government. As individuals, we may entertain and express our opinions of their acts, but, as a Government, we have as little right to control them as we have to prescribe laws to foreign nations.

With a full understanding of the subject, the Choctaw and Chickasaw tribes have, with great unanimity determined to avail themselves of the liberal offers presented by Congress, and having agreed to remove beyond the Mississippi river, Treaties have been made with them, which in due season, will be submitted for consideration. In negotiating these treaties, they were made to understand their true condition; and they have preferred maintaining their independence in the western forests to submitting to the laws of the states in which they now reside. These treaties being probably the last which will ever be made with them, are characterized by great liberality on the part of the Government. They give the Indians a liberal sum in consideration of their removal, and comfortable subsistence on their arrival at their new homes. If it be their real interest to maintain a separate existence, they will there be at liberty to do so without the inconveniences or vexations to which they would have been subjected in Alabama and Mississippi. Humanity has often wept over the fate of the aborigines of this country, and philanthropy has been long busily employed in devising means to avert it. But its progress has never for a moment been arrested; and one by one have many powerful tribes disappeared from the earth. To follow to the tomb the last of his race, and to tread on the graves of extinct nations, excites melancholy reflections. But true philanthropy reconciles the mind to these views, and does not lose sight of the extinction of one generation to make room for another. In the monuments and fortresses of an unknown people, spread over the extensive regions of the West, we behold the memorials of a once powerful race, which was exterminated, or has disappeared, to make room for the existing savage tribes. Nor is there anything in this, which upon a comprehensive view of the general interests of the human race, is to be regretted. Philanthropy could not wish to see the continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms; embellished with all the improvements which art can devise, or industry execute; occupied by more than twelve millions of happy people, and filled with all the blessings of liberty, civilization and religion.

The present policy of the Government is but a continuation of the same progressive change, by a milder process. The tribes which occupied the countries now constituting the Eastern States, were annihilated or have melted away, to make room for the whites. The waves of population and civilization are rolling to the westward; and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to a land where their existence may be prolonged, and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? To better their condition in an unknown land, our forefathers left all that was dear in earthly objects. Our children by thousands; yearly leave the land of their birth to seek new homes in distant regions. Does humanity weep at the separation from every thing dear, intimate and endearing, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and faculties of man in their highest perfection.

These remove hundreds, and almost thousands of miles, at their own expense, purchase the lands they occupy, and support themselves at their new homes from the moment of their arrival. Can it be cruel in this government, when, by events which it cannot control, the Indian is made discontented in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expenses of his removal and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the west on such conditions!

In the consummation of a policy originating at an early period, and steadily pursued by every administration within the present century, so just to the states and so generous to the Indians, the Executive feels it has a right to expect the co-operation of Congress and of all good and disinterested men. The States, moreover, have a right to demand it. It was substantially a part of the compact which made them members of our confederacy. With Georgia, there is an express contract; with the new States, an implied one, of equal obligation. Why, in authorizing Ohio, Indiana, Illinois, Missouri, Mississippi, and Alabama, to form constitutions, and become separate States, did Congress include within their limits extensive tracts of Indian lands, and, in some instances, powerful Indian tribes? Was it not understood by both parties that the power of the States was to be co-extensive with their limits, and that, with all convenient despatch, the General Government should extinguish the Indian title, and remove every obstruction to the complete jurisdiction of the State Governments over the soil? Probably not one of those States would have accepted a separate existence—certainly it would never have been granted by Congress—had it been understood that they were to be confined forever to those small portions of their nominal territory, the Indian title to which had at the time been extinguished.

It is, therefore, a duty which this government owes to the new States, to extinguish, as soon as possible, the Indian title to all lands which Congress themselves have included within their limits. When this is done, the duties of the General Government to the States and Indians within their limits are at an end. The Indians may leave the State or not, as they choose. The purchase of their lands does not alter, in the least, their personal relations with the State Government. No act of the General Government has ever been deemed necessary to give the States jurisdiction over the persons of the Indians. That they possess, by virtue of their sovereign power within their own limits, in as full a manner before as after the purchase of the Indian lands; nor can this Government add to or diminish it.

The Tariff.

Among the numerous causes of congratulation, the condition of our impost revenue deserves special mention, in as much as it promises the means of extinguishing the public debt sooner than was anticipated. The object of the tariff is objected to by some as unconstitutional; and it is considered by almost all as defective in many of its parts.

The power to impose duties on imports, originally bestowed to the several states. The right to adjust those duties, with a view to the encouragement of domestic branches of industry, is so completely incidental to that power, that it is difficult to suppose the existence of the one without the other. The states have delegated their whole authority over imports to the General Government, without limitation or restriction, saving the very inconsiderable reservation relating to their inspection laws. This authority, having thus entirely passed from the states, the right to exercise it for the purpose of protection, does not exist in them; and consequently, if it be not possessed by the General Government, it must be extinct. Our political system would thus present the anomaly of a people stripped of the right to foster their own industry, and to counteract the most selfish and destructive policy which might be adopted by foreign nations. This surely cannot be the case; this indispensable power, thus surrendered by the states, must be within the scope of the authority on the subject expressly delegated to Congress.

In this conclusion, I am confirmed, as well by the opinions of Presidents Washington, Jefferson, Madison,

son, and Monroe, who have each repeatedly recommended the exercise of this right under the Constitution, as by the uniform practice of Congress, the continued acquiescence of the States, and the general understanding of the people.

The difficulties of a more expedient adjustment of the present tariff, although great, are far from being insurmountable. Some are unwilling to improve any of its parts, because they would destroy the whole; others fear to touch the objectionable part, lest those they approve should be jeopardized. I am persuaded that the advocates of these conflicting views do injustice to the American people, and to their representatives. The general interest is entire, that to ensure the adoption of such modifications of the tariff, as the general interest requires, it is only necessary that that interest should be understood.

It is an infirmity of our nature, to mingle our reasoning powers, and attribute to the objects of our likes and dislikes, qualities they do not possess, and effects they cannot produce. The effects of the present tariff are doubtless overrated, both in its evils and in its advantages. By one class of reasoners, the reduced price of cotton and other agricultural products is ascribed wholly to its influence, and by another the reduced price of manufactured articles. The probability is, that neither opinion approaches the truth, and that both are induced by that influence of interest and prejudices to which I have referred. The decrease of prices extends throughout the commercial world, embracing not only the raw material and the manufactured article, but provisions and lands. The cause must, therefore, be deeper and more pervasive than the tariff of the United States. It may, in a measure, be attributable to the increased value of the precious metals, produced by a diminution of the supply and an increase in the demands; while commerce has rapidly extended itself, and population has augmented. The supply of gold and silver, the general medium of exchange, has been greatly interrupted by civil convulsions in the countries from which they are principally drawn. A part of the effect, too, is doubtless owing to an increase of operatives, and improvements in machinery. But, on the whole, it is questionable whether the reduction in the price of lands, produce and manufactures has been greater than the appreciation of the standard of value.

While the chief object of duties should be revenue, they may be so adjusted as to encourage manufactures. In this adjustment, however, it is the duty of the Government to be guided by the general good. Objects of national importance alone, ought to be protected: of these, the productions of our soil, our mines, and our workshops, essential to national defence occupy the first rank. Whatever other species of domestic industry, having the importance to which I have referred, may be expected, after temporary protection, to compete with foreign labor on equal terms, merit the same attention in a subordinate degree.

The present tariff taxes some of the comforts of life unnecessarily high; it undertakes to protect interests too local and minute to justify a general exaction; and it also attempts to force some kinds of manufactures for which the country is not ripe. Much relief will be derived, in some of these respects, from the measures of your last session.

The best, as well as fairest mode of determining whether, from any just considerations, a particular interest ought to receive protection, would be to submit the question singly for deliberation. If, after due examination of its merits, unconnected with extraneous considerations—such as a desire to sustain a general system, or to purchase support for a different interest—it should enlist in its favor a majority of the Representatives of the people, there can be little danger of wrong or injury in adjusting the tariff with reference to its protective effect. If it obviously just principle were honestly adhered to, the branches of industry which deserve protection would be saved from the prejudice excited against them, when that protection forms part of a system, by which portions of the country feel, or conceive themselves to be oppressed. What is incalculably more important, the vital principle of our system, that principle which requires acquiescence in the will of the majority—would be secured from the discredit and danger to which it is exposed by the act of majorities, founded, not on identity of conviction, but on combinations of small minorities, entered into for the purpose of mutual assistance in measures which, resting solely on their own merits, could never be carried.

I am well aware that this is a subject of so much delicacy, on account of the extended interests it involves, as to require that it should be touched with the utmost caution; and that, while an abandonment of the policy in which it originated—a policy coeval with our Government, pursued through successive administrations, is neither to be expected or desired, the people have a right to demand, and have demanded, that it be so modified as to correct abuses and obviate injustice.

That our deliberations on this interesting subject should be uninfluenced by those partisan conflicts that are incident to free institutions, is the fervent wish of my heart. To make this great question, which unhappily so much divides and excites the public mind, subservient to the short-sighted views of faction, must destroy all hope of settling it satisfactorily to the great body of the people, and for the general interest. I cannot, therefore, on taking leave of the subject, but earnestly beg for my own feelings or the common good, warn you against the blighting consequences of such a course.

Receipts and Expenditures.

According to the estimates at the Treasury Department, the receipts in the Treasury during the present year, will amount to twenty-four millions one hundred and sixty-one thousand and eight hundred dollars, which will exceed by about three hundred thousand dollars the amount in the last annual report of the Secretary of the Treasury. The total expenditure, during the year, exclusive of public debt, is estimated at thirteen millions, seven hundred and forty-two thousand three hundred and eleven dollars; and the payment on account of public debt for the same period will have been eleven millions three hundred and fifty-four thousand six hundred and thirty dollars, leaving a balance in the treasury on the first of January, eighteen hundred and thirty-one, of four millions eight hundred and nineteen thousand seven hundred and eighty-one dollars.

The Navy.

I refer to the report of the Secretary of the Navy for a highly satisfactory account of the manner in which the concerns of that Department have been conducted during the present year. Our position, in relation to all the most powerful nations of the earth, and the present condition of Europe, admonish us to cherish this arm of our national defence with peculiar care. Separated by wide seas from all other powers, we are powerless were we not able to reason to dread, we have no means to apprehend from attempts at conquest. It is chiefly attacks upon our commerce, and harassing incursions upon our coast, against which we have to guard. A respectable naval force, always afloat, with an accumulation of the means to give it a rapid extension in case of need, furnishes the power by which all such aggression may be prevented or repelled. The attention of the government has, therefore, been recently directed more to preserving the public vessels already built, and providing materials to be placed in depot, for future use, than to increasing their number. With the aid of Congress, in a few years, the government will be prepared, in case of emergency, to put afloat a powerful navy of new ships almost as soon as old ones could be repaired.

Post Office Department.

The report of the Post Master General, in like manner, exhibits a satisfactory view of the important

branch of the government under his charge. In addition to the benefits already extended by the operations of the Post Office Department, considerable improvements within the present year have been secured, by an increase in the accommodation of stage coaches, and in the frequency and celerity of the transportation of the mail between some of the most important points of the Union.

Under the late contracts, improvements have been provided for the southern section of the country, and at the same time, an annual saving made, of upwards of seventy-two thousand dollars. Notwithstanding the excess of expenditure beyond the current receipts for a few years past, necessarily incurred in the fulfilment of existing contracts, and in the additional expenses, between the periods of contracting, to meet the demands created by the rapid growth and extension of our flourishing country; yet the satisfactory assurance is given, that the future revenue of the Department will be sufficient to meet its extensive engagements. The system recently introduced, that subjects its receipts and disbursements to strict regulation, has entirely fulfilled its design. It gives full assurance of the punctual transmission, as well as the security of the funds of the Department. The efficiency and industry of its officers, and the ability and energy of contractors, justify an increased confidence in its continued prosperity.

Bank of the U. States.

The importance of the principles involved in the inquiry, whether it will be proper to recharter the Bank of the United States, requires that I should again call the attention of Congress to the subject. Nothing has occurred to lessen, in any degree, the dangers which many of our citizens apprehend from that institution, as at present organized. In the spirit of improvement and compromise which distinguishes our country and its institutions, it becomes us to inquire whether it is not possible to secure the advantages afforded by the present bank, through the agency of a Bank of the United States, so modified in its principles and structure as to obviate constitutional and other objections.

It is thought practicable to organize such a bank, with the necessary officers, as a bank of the Treasury Department, based on the public and individual deposits, without power to make loans or purchase property, which shall remit the funds of the government, the expenses of which may be paid, if thought advisable, by allowing its officers to sell bills of exchange to private individuals at a moderate premium. Not being a corporate body, having no stockholders, debtors, or property, and but few officers, it would not be obnoxious to the constitutional objections which are urged against the present bank; and having no means to operate on the hopes, fears, or interests of large masses of the community, it would be shorn of the influence which makes that bank formidable. The states would be strengthened by having in their hands the means of furnishing the local paper currency through their own banks, while the Bank of the United States, though issuing no paper, would check the issues of the State banks, by taking their notes in deposit, and for exchange, only so long as they continue to be redeemed with specie. In times of public emergency, the capacities of such an institution might be enlarged by legislative provision.

These suggestions are made, not so much as a recommendation, as with a view of calling the attention of Congress to the possible modifications of a system which cannot continue to exist in its present form, without occasional collision with the local authorities, and perpetual apprehensions and discontent on the part of the states and the people.

In conclusion, fellow-citizens, allow me to invoke in behalf of your deliberations, that spirit of conciliation and disinterestedness, which is the gift of patriotism. Under an overruling and merciful Providence, the agency of this spirit has thus far been signified in the prosperity and glory of our beloved country. May its influence be eternal.

ANDREW JACKSON.

LIBERIA.

Extract from the November Number of the African Repository. The last date from Liberia is September 14th.

"We stated in our last number, that the ship 'Caroline,' chartered by the Society, was at Norfolk, prepared to receive emigrants for Liberia. This vessel sailed on the 20th of October, with one hundred and seven colored persons, forty-five of whom were emancipated slaves. The Colonial Agent, Dr. Muelin, took passage in this vessel, together with Dr. Humphreys, Colonial Physician and Assistant Agent, and Mr. and Mrs. Skinner, Missionaries sent out by the American Board of Commissioners for Foreign Missions. Among the liberated slaves were eight, the children and grand children of Abdul Rahmahman: nine liberated by C. Bolton, Esq. of Savannah; twelve by Miss Blackman, near Charleston, Va.; seven by Miss Van Meter, of Hardy county, Va.; and seven others left free by a gentleman in Essex county, Va., and a few others freed by others, whose names are not specified. It will be recollected that a fund of more than four thousand dollars was raised in the north nearly two years ago, to aid in the redemption of the family of Abdul Rahmahman, and to this fund the children and grand children who have just embarked owe their freedom. Those liberated were generally well supplied with the articles most necessary for their comfort during the voyage and their subsequent settlement; and some had been particularly prepared by instruction, for usefulness in the colony. One of the females sent out by Miss Blackman, had a pretty good library, Infant School books, spelling books, &c. and it is believed, that on her arrival, she may open a small school to advantage. The husbands of two of the women emancipated by Miss Blackman, were ransomed by her at an expense of eight hundred dollars, that they might accompany their wives to Liberia. In telling her benevolent purposes towards her servants, Miss Blackman was very generally assisted by her friends."

Extracts from a letter from the Vice Agent, Mr. Williams:—

"The season has been uncommonly unhealthy, and I am sorry to inform you, that we have lost a considerable number by death from the Liberia and Montgomery's emigrants. Many of these fell victims to their own imprudence. Mr. Erskine, after partially recovering from the fever, contrary to the advice of all his friends, would take a jaunt to Millsburg. On his return, he got wet, which threw him into a relapse, from which he never recovered."

From the ground which is now under cultivation, I am led to believe that more will probably be raised this season than common. A new spirit is pervading the community. Many begin to think that the cultivation of the soil may not be so unprofitable as they have been in the habit of thinking. It is discovered that all cannot be petty merchants to advantage."

Since the circulation of Mr. Hodgson's letter, a meeting has been held, and resolutions passed to form a company to ascend St. Paul's river, and make discoveries, but whether they will be able to effect much, is quite uncertain. The resolutions will be found in No. of the Herald. Several subscriptions have been received.

I am sorry to inform you that the Agency Sch. Mesurado was rather unfortunate in her last trip from Little Cape Mount River. After having effected an advantageous trade with the natives, and received on board between 3 and 400 crous of rice, 2 tons of camwood, and some ivory, in coming out over the Bar, she was driven on the beach, lost her anchor, had her sails torn to pieces, and Captain Thompson was under the necessity of throwing overboard upwards of 200 crous of rice and other articles."

I hope the Board will effect some more effectual measures for suppressing the slave trade within the territory of Liberia. Since the death of Don Miguel de Bassa, Peter Blanco, a Spanish Slave Trader, for some years a resident at the Gallinas, has opened a slave factory at Grand Cape Mount. Such a thing ought not to be, as it is only 45 miles from here. I am sorry to remark that this abominable traffic is carried on with the utmost activity all along the Coast. Capt. Parker during his trading at the Gallinas, of about three weeks, saw no less than 900 shipped.

Where do they come from? Not from the vicinity of the sea-coast; but from the interior, after traveling hundreds of miles. Among the last recaptured, are some from the kingdom of Haoussa in Soudan, under the authority of Bello. We are in much need of late travels on this continent.

CENSUS.—Connecticut.—The New-Haven Chronicle publishes the returns of the Census, which gives the following results. In 1830, the number is 297,726. In 1820, the number is 275,230. Increase in 10 years. 22,446. The account is not published, as being correct in every respect, as it was taken from different newspapers. The official accounts will soon be published.

The Rev. Hector Humphreys, Professor of Ancient Languages in Washington College, has been elected President of St. John's College at Annapolis, Maryland, and has accepted the appointment.—*Episcopal Watchman.*

Shame! Shame!—The execution of James Gray, lately hanged in Batavia, N. Y. is said to have drawn together about 15,000 spectators; one-third females. The scene is described as one of fighting, swearing, and drunkenness.

The Pittsburg Statesman mentions that Mr. Wright, who was in the habit of entering the cage of the lion and honest, was lately killed by the latter, during an exhibition at Cincinnati.

The trial of George Crowninshield, jr. for misprision of felony, by being privy to and assisting in the conspiracy to murder Capt. White, has ended in his acquittal.

CICERONEAN LYCEUM.

(Meeting on Monday Evening next, 20th inst.)
QUESTION FOR DISCUSSION.—
"Would a regular line of Steam Boats from Barnet to New-York increase the business of Hartford?"

MARRIED.

In this city, on Sunday evening last, by Rev G. F. Davis, Mr. Isaac D. Botswick to Miss Cynthia Granger.
At Middletown, Mr. Nathan Cotton, of the firm of Sheldon & Cotton, of this city, to Miss Sarah C. Baker.
At Chatham, Mr. John Weir, to Miss Electa Hodge, both of Glastenbury.
At East Haddam, Mr. Orren Warner, to Miss Matilda A. Willey.

DIED.

In this city, yesterday morning, Mason French Coates, M. D., aged 69.
In this city, on the 6th inst, Mr. George Burr, aged 53.
In this city, Mr. George W. Cook, aged 47.
At Norwich, on the 11th inst. Thomas G. Hosmer, of Hartford, aged 24.
At Windham, Mrs. Frevelove Cogswell, aged 78.
At Norwich, Mr. Carey Throop, aged 65.
At Voluntown, Serry Kinney Esq. Judge of Probate for that District, aged 50.
At Middletown, on the 23d ult. Mrs. Martha Davis, wife of Mr. Alfred Davis aged 34.

THE MALTEBRUN SCHOOL GEOGRAPHY, & ATLAS.

H. & F. J. HUNTINGTON, HAVE JUST PUBLISHED, A SYSTEM OF SCHOOL GEOGRAPHY, chiefly derived from Malte-Brun, and arranged according to the inductive plan of instruction, by S. GUISWOLD GOODRICH.

The volume contains about 150 original designs by Tidale, Johnson and Fisher, beautifully engraved, and the Atlas the following Maps and Charts: 1. New England States. 2. Middle States, Maryland and Virginia. 3. United States. 4. North America. 5. South America. 6. Atlantic Ocean, its Islands and Coasts. 7. Europe. 8. Africa. 9. Asia. 10. Pacific Ocean, its Islands and Coasts. 11. Western Hemisphere. 12. Eastern Hemisphere. 13. Northern Hemisphere. 14. Southern Hemisphere. 15. Height of the principal Mountains of the Globe. 16. Length of the principal Rivers of the Globe. 17. Chart, exhibiting the comparative extent of Oceans, Continents, Countries, Islands, Seas and Lakes. 18. Tabular Views of Extent, Population, Canals, Roads, Indian Tribes, Colleges, Universities, Missionary Stations, &c. 19. Picture of the World.

Dec. 11. 47

FOR SALE BY

GEORGE W. BOLLES,

At the Dispensary and Office, in Main Street, next door west of Bolles and Day's Store.—
DRUGS, MEDICINES, PAINTS, & DYE-STUFFS, INDIA & TURKEY OPUM, ESSENCES, and such Medicines or Chemicals as are commonly used in the prevailing diseases.—Also Dr. Thomas Brown's

REMEDY FOR IMPERFECT,

Which from actual experiment and fact, is proved to be an effectual cure of the depraved and vitiated taste for ardent spirits, as well as a safe emetic in removing the contents of a foul stomach—at half the price of Dr. Chamber's medicine, with Bitters for weakness of stomach which entire abstinence may occasion, and without any destructive consequences that may follow the use of other medicine. Persons obtaining this remedy, may rely on a faithful and inviolable regard to secrecy, as respects publication (if requested,) though in some instances recommendations in this city have been offered by persons that would be published by their own consent, if necessary, of its safe, beneficial effects, and entire removal of the vitiated taste for Spirituous Liquors. Also Dr. WHITE'S

VEGETABLE TOOTH ACHIE DROPS,

Effectual in eight cases out of ten, for removing pain, and stopping the decay of a diseased tooth—being thereby a useful remedy for every Dentist.

Among the Medicines are

Gum Camphor, (Ind. & Am. refined.) Patent Barley, Dr. Gordan's Tinct. Colombo, Ext. Angustura, Ext. Dandelion, Flor. Chamomile, Sulphat Quinin, Peruv. Bark, Ext. Glycyrrhiza, Ind. & Turk. Rhubarb, White and Red Lead, Ven. Red, Carmine, Cochineal, Gamboge, Indigo, Pruss. Blue, Rouge, Span. Brown, do. White, Chrome Yellow, Oil Sassafras, Natives and Spices, Sugar Toys, Acidulated Drops, &c. &c.

Hartford, Dec. 3, 1830. 48

POETRY.

O THOU WHO DRYST THE MOURNER'S TEAR.

O Thou who dryst the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee.

The friends, who in our sunshine live,
When winter comes are flown;
And he, who has but tears to give,
Must weep those tears alone.

But thou wilt hear that broken heart,
Which, like the plants that throw,
Their fragrance from the wounded part,
Breathes sweetness out of woe.

When joy no longer soothes or cheers,
And e'en the hope, that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanquish'd too!

Oh! who could bear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day.

T. MOORE.

OF MAN'S MORTALITY.

Like as the damask rose you see,
Or like the blossoms on the tree,
Or like the dainty flower of May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had,
E'en such is man;—whose thread is spun,
Drawn out, and cut, and so is done.

The rose withers, the blossom blazeth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes,—and man, he dies!

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like a bird that's here to-day,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan,
E'en such is man, who lives by breath,
Is here, now there, in life and death.

The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

NO REFUGE FOR GUILT.

Extracts from the introductory and closing parts of Mr. Webster's argument at Salem, on the trial of J. F. Knapp for the murder of Mr. White.

"The deed was executed with a degree of self-possession and steadiness equal to the wickedness with which it was planned. The circumstances, now clearly in evidence, spread out the whole scene before us. Deep sleep had fallen on the destined victim, and on all beneath his roof. A faithful old man, to whom sleep was sweet, the first sound slumbers of the night held him in their soft but strong embrace. The assassin enters, through the window already prepared, into an unoccupied apartment.—With noiseless foot he paces the lonely hall, half lighted by the moon; he winds up the ascent of the stairs, and reaches the door of the chamber. Of this he moves the lock, by soft and continued pressure, till it turns on its hinges; and he enters, and beholds his victim before him. The room was uncommonly open to the admission of light.—The face of the innocent sleeper was turned from the murderer, and the beams of the moon, resting on the grey locks of his aged temple, showed him where to strike. The fatal blow is given! and the victim passes without a struggle or a motion, from the repose of sleep to the repose of death! It is the assassin's purpose to make sure work, and he yet plies the dagger, though it was obvious that life had been destroyed by the blow of the bludgeon. He even raises the aged arm, that he may not fail in his aim at the heart, and replaces it again over the wounds of the poignant! To finish the picture, he explores the wrist for the pulse! he feels it, and ascertains that it beats no longer! It is accomplished. The deed is done. He retreats, retraces his steps to the window, passes out through it, as he came in, and escapes. He has done the murder—no eye hath seen him, no ear hath heard him. The secret is his own and it is safe!

"Ah! Gentlemen, that was a dreadful mistake. Such a secret can be safe no where.—The whole creation of God has neither nook nor corner, where the guilty can bestow it, and say it is safe. Not to speak of that eye which glances through all disguises, and beholds every thing, as in the splendor of noon, such secrets of guilt are never safe from detection, even by men. True it is, generally speaking, that 'murder will out.' True it is, that Providence hath so ordained, and doth so govern things, that those who break the great law of heaven, by shedding man's blood, seldom succeed in avoiding discovery. Especially in a case exciting so much attention as this, discovery must come, and will come, sooner or later. A thousand eyes turn at once to explore every man, every thing, every circumstance connected with time and place; a thousand ears catch every whisper; a thousand excited minds intensely dwell on the scene, shedding all their light, and ready to kindle the slightest circumstance into a blaze of discovery. Meantime the guilty soul cannot keep its own secret. It is false to itself; or rather it feels an irresistible impulse of conscience to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment

which it does not acknowledge to God nor man. A culture is devouring it, and it can ask no sympathy or assistance either from heaven or earth. The secret which the murderer possesses soon comes to possess him; and, like the evil spirits of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its working in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions, from without, begin to embarrass him, and the net of circumstance to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed, it will be confessed, there is no refuge from confession but suicide, and suicide is confession.

"Gentlemen—Your whole concern should be to do your duty, and leave consequences to take care of themselves. With consciences satisfied with the discharge of duty, no consequences can harm you. There is no evil that we cannot face or fly from—but the consciousness of duty disregarded. A sense of duty pursues us ever. Its omnipresent, like the deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the seas, duty performed, or duty violated, is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light, our obligations are yet with us.—We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity, which lies yet farther onward—we shall still find ourselves surrounded by the consciousness of duty, to pain us, wherever it has been violated, and to console us so far as God may have given us grace to perform it."

EXTENT OF THE WORKS OF GOD.

To unfold in its real amplitude the science of nature, is a task beyond the powers of the most gifted of the human race. Portions of this great system may be explored, fragments may be examined, connexions between its branches may be traced, affinities between its members may be discovered. We may be amused by the beauty of its decorations, instructed by the wisdom of its arrangements, astonished by the variety of its resources, but we shall constantly feel that the materials of this science are exhaustless and its extent interminable.

What is there that will not be included in the history of nature? The earth on which we tread, the air we breathe, the waters around the earth, the material forms that inhabit its surface, the mind of man, with all its magical illusions, and all its inherent energy, the planets that move around our system, the firmament of heaven; the smallest of the invisible atoms which float around our globe, and the most majestic of the orbs that roll through the immeasurable fields of space—all are parts of one system, productions of one power, creations of one intellect, the offspring of him, by whom all that is inert and inorganic in creation was formed, and from whom all that have life derive their being.

Of this immense system, all that we can examine, this little globe that we inherit is full of animation and crowded with forms organized, glowing with life, and generally sentient. No space is unoccupied—the exposed surface of the rock is encrusted with living substances; plants occupy the bark and the caving limbs of other plants; animals live on the surface and in the bodies of other animals; inhabitants are fashioned and adapted to equatorial heats and polar ice—air, earth, and ocean teem with life—and if to other worlds the same proportion of life and of enjoyment has been distributed which has been allotted to ours; if creative benevolence has equally filled every other planet of every other system, nay, even the suns themselves with beings organized, animated and intelligent; how countless must be the generations of the living; what voices which we cannot hear, what languages that we cannot understand, what multitudes that we cannot see, may, as they roll along the stream of time be employed hourly, daily, and forever, in choral songs of praise, by hymning their Creator.

And when in this almost prodigal waste of life, we perceive, that every being, from the puny insect which flutters in the evening ray, from the lichen which the eye can scarcely distinguish on the mouldering rock; from the fungus that springs up and re-animates the mass of dead and decomposing substances, that every living form possesses a structure as perfect in its sphere, an organization sometimes as complex, always as truly and completely adapted to its purposes and modes of existence as that of the most perfect animal; when we discover them all to be governed by laws as definite, as immutable as those which regulate the planetary movements, great must be our admiration of the wisdom which has arranged, and the power which has perfected this stupendous fabric.

Nor does creation here cease. There are beyond the limits of our system, beyond the visible forms of matter, other principles, other powers, higher orders of beings, an immaterial world which we yet know; yet however inscrutable to us, this spiritual world must be guided by its own unerring laws.

RELIGIOUS INSTRUCTION OF CHILDREN.

We are pleased to see the attention of our Associations called to this subject. We should rejoice to see the attention of all our church-members intensely and practically fixed upon it—and to see the religious instruction of children have for its definite aim, the conversion and salvation of the children. The following is from the Circular Letter of the Bowdoinham Association.

"Special care should be taken to train up

our youth and children, in the nurture and admonition of the Lord. Because we do not consider our children in covenant relation with the church, many think that we neglect their religious education. But we feel assured that our religious sentiments do not render us indifferent to the best interests of our children; and if we have given any occasion for this suspicion, we ought if possible, to remove it. We should labor to instruct them in the doctrines, and ordinances of the gospel. Some of our children, when they become hopeful subjects of grace, unite with other denominations; and is it not, at least in part because they were not instructed in the knowledge of the Bible, as they should have been, while they were under parental care? And can we expect that the saving grace of God will be bestowed, except in connexion with the use of means? We cherish the strongest anxieties for the temporal interest of our children, but we should consider, how small a portion of their immortal existence is comprised in this earthly state. Here, sensual pleasures fade, almost as soon as they are enjoyed; and wealth and honor are known chiefly by their rapid changes from one possessor to another. Amidst these perishable yet enchanting scenes do we not feel a deep conviction that true religion is the only source of delight and support. And does not he most criminally neglect the duties of a parent, who has thought, and labored for the promotion of his children in this life, which is comparatively nothing, while he has forgotten or neglected their immortality, which is all?"—*Zion's Advocate*.

BAD COMPANY.

The very sound of the expression, bad company, is painful to the prudent and pious ear. The soul of a good man trembles, at the idea of being the companion of the wicked. And what is the reason? He has many reasons for it. He has reasons which relate to time, and reasons which relate to eternity. He knows such company to be disgraceful. The wise and good, judge of men by their company; and with them it is always counted disreputable to be seen in the society of those whose character is stained. Evil company also hinders religious improvement; takes off the heart from God; gradually lessens the fear of sin; imperceptibly draws men into the commission of iniquity; and, in this way, destroys both the usefulness and comfort of life. It has been the ruin of thousands and tens of thousands.—By it multitudes have been led on to actions and crimes, at the bare thought of which their souls often shudder. By means of evil company, they have had their minds filled with fears, and their consciences overwhelmed with horror; and, for one that has escaped by true faith and sincere repentance, there is reason to suspect many have gone down to hell.

If therefore you value your credit and comfort in life, your peace in death, or your happiness in eternity, shun evil company as destruction; and remember, that under the idea of dangerous society, we are to include not only the drunkard, the profane swearer, the unchaste, or the dishonest; but likewise all who do not love God, and obey the gospel of Jesus Christ. Lord, keep me near thyself.—*Gospel Treasury*.

ILLUSTRATIONS OF SCRIPTURE.

Among the articles of apparel for sale at Madeira were yellow shoes of tanned or unblackened leather, of goat skin, resembling yellow morocco, and generally used in the island. Another manufacture of leather was goats' skins and calves' skins, dressed whole and inflated, preserving the shape and size of the animal, and intended to carry water and wine.—They were generally borne along for sale by boys, who swing them about on the tops of poles. Here as well as in the East, the mode of preserving wine at this day is the same as in the time of the apostles, and explains the allusion of the evangelist: "Neither do men put new wine into old bottles, lest the bottles break," Matt. ix, 17.

They make at Madeira two kinds of wine, white and red. The first is too well known to require description. It is the produce of a grape supposed to have been originally brought from Cyprus, and planted on the island by prince Henry, on its first discovery. But the change of soil and climate has altogether altered its qualities; for it resembles modern Cyprus wine in nothing but the color. The latter is like Tenados wine of the Archipelago, stronger than claret, but not so strong as port. The fruit producing it is a small dark grape. It leaves a deep stain on paper, or any other substance which imbibes the juice, and is for that reason called *tinto*. The soil producing the best wines is the poorest and most stony; and in that respect resembles some of the vineyards of the Rhine, where the vine grows among dry shingles, with scarcely a particle of mould. The vintage is in September, and was just commenced when we arrived. The grapes are thrown into a vat, and pressed out by the feet of bare legged peasants, who get in, and trample on them, where they are seen all stained with the red juice; affording another exemplification of scriptural allusion: "Wherefore art thou red in time apparel, and thy garments like him that treadeth in the wine-fat?" Isaiah liiii, 2.—*Walsh's Notices of Brazil*.

POPULATION OF CHINA.

The following article, extracted from the Canton Register of October 3, 1829, and believed to have been written by Dr. Morrison, has been transmitted by Mr. Bridgman.

"In 1793 Lord Macartney carried to Europe the report given him by a Chinese officer, that China contained 333,000,000 'of mouths,' that is, of human beings. It was, however, thought by many that the amount thus stated originated in the pride or the carelessness of the individual who presented it, and of late in Europe it has been generally disbelieved. A foreign gentleman of great talent and research, in an article on the population of the globe, in

the Oriental Herald of April last, says: 'The numerous estimates respecting the population of China vary from 50 millions to the mystical number of 333. The great imperial map of the Celestial Empire published in 1790, fixes, he says, the population of China proper at 143,000,000 of taxable persons, to whom may be added 7,000,000 of untaxable inhabitants. They will make altogether 150,000,000 of persons.'

"A few days ago, however, we stumbled on a passage, in the *Ta-tsing-huey-ten*, which was never intended for the eye of a European, that fully establishes the report given to the English ambassador; and it shows, moreover, that His Imperial Majesty Kien-lung preceded Mr. Malthus in his fears of the human 'mouths' exceeding the means of subsistence. The passage may be found on the 38th page of the 141st section or book of the work above named.

"Kien-lung remarks, that in the 49th year of the reign of Keing-he (A. D. 1710) soon after the conquest, which had terribly thinned the population, the number of inhabitants in China was only 33,312,200; but last year he adds, the amount made out from the returns sent in from all the provinces, was 307,467,200. The emperor wrote in the 58th year of his reign, (A. D. 1793,) so that the census was taken the year before Lord Macartney arrived at the court of Peking.

"The increase is so enormous in a period of about 82 years, that some error in the figures might be supposed. However the emperor makes a remark, that the increase had been about fifteen fold, which shows there was no mistake; for fifteen fold would make the amount 345,000,000. And if the statement be correct, it shows that China has doubled its population every twenty years since the accession of the Ta-tsing dynasty! If this be the fact it seems to speak a great deal in favour of the Tartar government of China. After the war of the conquest, the work we have quoted from says; 'that there were large tracts of unoccupied lands, the owners of which had been destroyed, or dispersed. Their lands were given as a perpetual inheritance to any who would undertake to cultivate them. Government even gave cattle and implements of husbandry to the poor and destitute. And subsequently to that period, every encouragement has been given to carry cultivation to the utmost possible extent.'

"The emperor Kien-lung said, he looked with great anxiety to the future, for the land did not increase, although the mouths to be fed by the increase did. He then calls upon all his numerous subjects to use with great economy the gifts of nature. It is strange that with these facts before its eyes, the Chinese government should punish emigration as a crime."

Mr. Bridgman says it is the prevailing opinion of the residents at Canton, that the statement of 333,000,000 for the population of China, is substantially correct.—*Mis. Herald*.

YOUTH'S DEPARTMENT.

THE BEAUTIFUL BABY HOUSE.
Little Mary's mother removed to one of those streets of the city of — which slope down to the river. At the corner of the street was a house with a gallery running along the side of it. Under this gallery was a small building neatly painted white and edged with green to correspond with the gallery. When Mary first noticed this building, she thought it was a beautiful baby house; but as the door was always shut, she had no chance of seeing how it looked within. She supposed, however, that it was furnished with every article of furniture in miniature, and often, while sitting at her own door, she would amuse herself by fancying how it looked inside, and what a pretty carpet it had on the floor, and what elegant little chairs and tables were arranged around it. She even thought of a tiny fire place with andirons in it, and pictures in bright frames hung against the walls. Mary had thought of these things so much, that the whole appearance was fixed in her fancy, as if she had actually seen the inside of what she always called in her own mind "the beautiful baby house." She had never spoken of it to any one, indulging her thoughts in silence; but she felt a great anxiety to see the door opened, and have a peep into the place. For a long time she wished in vain; but one day, as she was returning from school, while yet at some distance, she discovered that the door was open. Her heart leaped at the sight, and she began to run fast, for fear it would be closed before she reached it. Happily it was not, and she came close up, and looked in.—But, O, what a disappointment! Nothing like a baby house was to be seen; but there was a dark room which had been used for keeping coal, the floor covered with black dust in the place of the pretty carpet, and the walls hung thick with dirty cobwebs instead of the bright pictures. Poor Mary was sensible she had foolishly allowed her fancy to deceive her, and felt very much mortified as well as disappointed.

Mary is now no longer a child. She has been many years a woman. Yet she often has cause to remember this early occurrence. For it is thus, dear children with most of the pleasures of this world—while they are yet to come, we fancy they will make us happy; but when we have proved them, they are found as unlike what we hoped as the dirty coal room was to Mary's beautiful baby house.

A little boy, who had been carefully instructed, once allowed himself to think and talk so much of the pleasures he should enjoy if he owned a certain play thing, that he made use of very wrong means to get it, so that when he obtained the long desired object, and brought it home, his father, learning how he came by it, made him take an axe and split it to pieces. That boy must have felt much worse than Mary, for she was only foolish but he was both foolish and wicked.

Young persons are very apt to indulge in those fancies which are sometimes called "castles in the air," which often consist of imagina-

ry scenes of gayety and pomp, in which they themselves are to figure as admired personages either for courage or wit, or riches, or beauty. I warn my readers against these idle musings, insensible to every blessing they possess. You are all surrounded by real blessings, which you ought to enjoy with gratitude to Him who is "the giver of every good gift;" and if you are striving to do your duty in that state of life to which it has pleased God to call you, it is certainly the happiest situation for you. Do not allow yourselves to wish for things you have not, or to imagine you would be happier if your lot in life was different from that in which God's providence has placed you.

But observe, dear children, it is only earthly pleasures that I warn you not to think of with desire. Heaven is certainly a better place than earth; and as it is impossible not to look forward, these natural longings for happiness were no doubt implanted to lead us to think of and hope for that "land of pure delight." It is described in the Scriptures by such places and things as are most delightful to our senses.—You may meditate on the "city whose foundations are garnished with precious stones, with its twelve gates of pearl, every gate of one pearl, and the streets of pure gold, as it were transparent glass." You may think on the "pure river of water of life, clear as crystal, and in the midst of the street of it, and on either side of the river, the tree of life." You may reflect on the joys of its inhabitants, who are "clothed in white robes, with palms in their hands," and sing the sweetest "songs of praise to God and the Lamb." You need not fear that you will overate their happiness, for they are with Him "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

But while you learn to think of that place of hope and joy with desire, you must remember that it is only those who do the commandments of Christ who may enter in. It is a place prepared for those who love God. Nothing shall enter in that defileth—therefore, if you wish to obtain an entrance, you must be "renewed in righteousness and true holiness." If you wish to know more of this blessed place, read attentively the two last chapters in the Bible.—Then, if you feel anxious to learn the path that leads to it, study that blessed book daily, obey its teaching in all things, and you will not fail in due time to arrive at the holy city—New Jerusalem.—*Children's Mag.*

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front Street.

THIS Institution was incorporated by the Legislature of this State at a late session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in secured, and the whole amount (\$150,000) is vested in Bank Stocks, Mortgages and approved inland notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—OFFER to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Treat's Exchange Coffee-House State street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are.

Thomas C. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Thomas Belden, Stephen Spencer,
Samuel Tudor, Oliver D. Cooke,
Henry Kilbourn, James Thomas,
Griffin Steadman, Denison Morgan,
Joseph Morgan, Haynes L. Porter,
Elisha Dodd, Elisha Peck,
Jesse Savage.

THOMAS C. BRACE, Presid.

JAMES M. GOODWIN, Secretary.

Hartford, June 21.

HARTFORD LADIES

SHOE STORE.

The proprietor of this establishment, tenders his most grateful acknowledgements to the Ladies of the city and country, for the very liberal patronage and encouragement they have afforded the Hartford Ladies Shoe Store the past year, and would inform them and the public, that his store is completely furnished with every kind of Prunelle & Leather Boots and Shoes for Ladies and Children in great variety; also, India Rubber Over Shoes for the approaching winter. No exertion shall be wanting, to redeem the first pledge given, that he would fit the foot, please the fancy, promote the interest, and secure the approbation of all who may favor him with a call. Sea Otter, Seal, and Leather Caps, for Gentlemen and Boys, all very cheap for cash.

WANTED.—Two Journeymen, first rate work men, at Gentlemen's fine Boots and Shoes.

NORMAN SMITH.

Hartford, Oct. 2d. 1830.

NOTICE.

THE Court of Probate for the District of Hartford, has allowed six months from this publication for the creditors of the estate of ISAAC BIRGE, late of Bolton, deceased, to exhibit their claims to

SIMON BIRGE, Executor.

Manchester, Dec. 1st 1830.

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